175 Grand Princes of Kyiv, i. e. the leaders of the Norman Vikings should fetch their Christian faith from Byzantium and we are probably right in maintaining that any other state in the same circumstances would also have been christianised from Byzantium.

175 The new religion was at first embraced only by the Princes
797 and their courts, but later it was forced on the people by their superiors and became a bond that united the entire state organism. There was no fear that the people would make a combined and successful stand against Christianity for there was no pagan order of priests to take over leadership in such a contest. The people had only sorcerers in place of priests and so it was possible to christianise the country by peaceful methods though pagan ideas continued to live in popular consciousness for a considerable time. It is quite legitimate therefore, to speak at this time of a "double faith".

175 The organisation of the church in the Kyiv empire came from
792 Byzantium which was also the home of the higher clergy with
795 the exception of two cases when representatives of the native population were consecrated metropolitans. The conventual orders and the many monasteries, among which the Cave Monastery in Kyiv attained a great reputation throughout the world of orthodoxy, attempted to shape the lives of the people on Christian lines and to realise the ideals of Christianity. The monasteries were the most important and indeed the only centers of cultural life at that time.

175 The Tatars who raided Europe in the 13th century destroyed
7 3 the Kyiv empire and then pushed further west though they were brought to a halt in the battle of Liegnitz in 1241. Nevertheless for centuries the countries of Eastern Europe had to submit to the yoke of East Asiatic nomads.

In the Mongolian era the position of the church was not exactly unfavorable, for the Khans allowed it a certain freedom and state protection. The metropolitans had, however, to fetch the written pardons (Jarlyks) from the horde personally which was a voluntary acknowledgement of their dependence on the secular power. The dignitaries of the orthodox church continued, it is true, to be consecrated by Constantinople, but no longer